THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 4. JUNE, 1891. No. 11

MEMORIAL HOSPITAL.

DEAR FRIENDS:—

I send a back and front view of the hospital. In the back view is given the back of the dispensary building with half the front of the hospital proper, including the court between the two buildings with walls on all sides. In front of the hospital proper you will see my medical students, matron, Bible woman and myself standing in the court; also three patients, two children and one woman with her child in her arms. At one of the dispensary doors stands the behishtan (water-carrier) with a leather bag of water on her back. She is just about to enter the door with the water. At the next door stands the sweeper with her broom in hand.

The front view is taken during working hours at the dispensary, and shows the means of conveying patients to the hospital. You will first see near the bridge one of the famous Ehkas of India, which has dismounted some women who are in the dispensary. Next to this is a Begelwala, who in passing was ordered to stand while the photo was being taken. This man, with a long pole thrown across his shoulders and a burden at each end of the pole, can carry a much heavier load than if only on the shoulder. It reminds one of the old water collars of America, which enabled our forefathers to carry a pail of water suspended from each shoulder while at the same time carrying one in each hand, and which no doubt gave rise to the saying, "carrying water on both shoulders." Next to this is a doli, which contains but little comfort, but is of much use to the native women, as being curtained on all sides they are not in danger of having any of the passers-by gaze on their beautiful faces. Directly in front of the gate is my own cart, called to make a visit to a patient; while servants may be seen in the back-ground and a patient standing on the veranda.

I learned through Major Montgomery that the Municipal Board had put a woman doctor (a native) into the civil hospital which he feared would be a rival to my work. On my return I received notice from the District Board that they thought best to ask me to take her into my hospital as an assistant, the Board to pay her salary. Thus the Lord takes care of his own work and has given to me as an assistant one who might have been a troublesome rival. This is only

another evidence of God's presence and blessing, and I can only rejoice in his loving care.

Yours very sincerely,
MARIA WHITE, M D.

PASRUR DISPENSARY.

AS I am writing from the Pasrur branch dispensary, I will give you a brief sketch of the work.

I came out here yesterday evening, a drive of twenty miles, accompanied by Rahenati, one of my native girls. After our arrival we prepared our dinner, a feat not hard to perform, as it consisted of simply a cup of tea, bread and butter, which I brought with me, and some boiled eggs. After seeing that everything was in order for to-day, we retired thankful for comfortable beds after a hard day's work. This is one of India's most disagreeable days, a regular tropical rain, but we have had that all winter. Never have I seen such a rainy season, or year of rain.

This being a native house, the rooms do not open one into another, but all into the main court, which has no floor and is therefore only made of mud. It is impossible to get two steps from the door without sinking two or three inches. The house, for the kind, is a very good one, consisting of six rooms and a cook house (or kitchen) below, and two rooms and a bath room above. I use one of the down-stairs rooms for myself and girl, and another one just about as large, but only lighted by the doors, without any glass, is used for Bible instruction, and my "Bible woman" is there just now teaching six or eight women. There is another large room and two small dark rooms back of the large one I use as an office and dispensary, so that I can treat and dispense at the same time without the aid of a dispenser. The two dark ones I use as store rooms. By the side of my office is a small room used as an operating room. The upper rooms are intended for an assistant who will take charge of the dispensary. I opened this dispensary in November last, and have driven here every Tuesday, keeping it open Wednesday and Thursday, and returning home Thursday evening after closing work here. During this time I live with my native girl and eat native food, cooking it ourselves. You would no doubt laugh could you see me patting out native "chappatties" with my hands and cooking meat and vegetables after native style. Let me explain. The "chappatties" are made of "ata," or coarse flour, mixed with a little salt and cold water to the usual stiffness of American tea biscuit; it is then patted out between the hands, slapped from one hand to the other, till it assumes somewhat the appearance of what is commonly called at home a buttermilk cake, only very much thinner.

It is then baked on a flat piece of iron, somewhat like a griddle, until both sides are slightly browned and finished off in the ashes. Then the meat is cut into small pieces such as are used in "Irish stews" and placed in a pot with a little water, some "ghi" (clarified butter) and a tablespoonful of red pepper and a little salt and some garlic. This is boiled until all the water is evaporated and the meat slightly fried in the ghi and pepper, when the vegetables are added and some more water. It is then allowed to cook almost dry. This is eaten with the chappatties, by dipping a small piece of it into the vegetable. You have now a description of a regular native meal. The breakfast is but little different, consisting of rice and dal (pulse) cooked in ghi with onions and cloves. I

cannot say that this is very palatable or highly digestible to a European, but circumstances oblige me to keep the girl in my own room and have her eat her meals with me. I feel it wiser for me to go down to their style of living, as very little European living is ruinous to a native. Were I to set them down to the same food I usually get, however plain, they would forever after be wishing to ape European customs to their own injury.

My work here at Pasrur is most encouraging, having from eighty to a hundred a day. They listen well to the gospel, and come for miles both for medicine and to hear the gospel. One day two hundred came to hear and about one hundred more for medicine, making in all three hundred who received spiritual instruction. But the time is drawing nigh when on account of the heat I will be obliged to discontinue my weekly visits, but will have my Bible woman and one of my medical students carry on the work daily.

Yours very sincerely,

MARIA WHITE, M. D.

EACH STONE IN ITS PLACE.

MRS. W. S. OWENS.

The Scriptures present the church of Christ under the figure of a building fitly framed together, of which Jesus Christ is the chief corner-stone.

This building, we are told, is built upon the foundation of the apostles and prophets. God is the builder, and believers in Christ are the stones, living stones growing into an holy temple in the Lord.

A building stands firm and secure, a thing of utility and beauty, so long as each stone remains exactly fitted to the place for which it was designed. But if the stones begin to drop from their places, and one place and another is left vacant, the beauty of the building is marred, its strength is impaired, and it becomes a useless ruin. The church of Christ in the world, made up of those who profess to be the children of God, is strong influential and efficient in carrying forward the work given her to do so long as each member in his place faithfully and earnestly performs the work that falls to him, and brings his offerings unto the treasury as the Lord has prospered him.

But when one begins to say, "I can do but little, my work will scarcely be missed, others can do so much more, I have so little to give it is hardly worth while to give at all;" and when that one is joined by a hundred, a thousand, ten thousand more, how terribly the church is weakened and crippled. A small portion only of her work is done, and but a trifle is gathered into her treasury. Instead of being as God meant she should be, a mighty power, felt and recognized by the world, capable of doing all the vast work that must be done in dealing with sinful men, able to overcome the world and bring it unto Christ, we find her weak and halting, trembling before the powers of evil, threatened, it would seem, with being overwhelmed.

As we meet together to-day, a few women organized for work in connection with one branch of Christ's church, let us think for a little while of the importance of each woman's position and work as a member of the church. As each stone in the building is needed in its place, so each woman in the church is necessary to the strength and completeness of the church. In our United Presbyterian church we have a membership of not less than one hundred thousand Of these it is entirely safe to say that 50, 000 are women. These all profess to be disciples of Christ, children of God in him, and workers together with him; members of his Heavenly kingdom, loving God su-

premely and their neighbor as themselves. How I love to think of what these 50, 000 women could do if they would; thoroughly organized and fully devoted to the Lord's work; filled with the spirit of the Master and with an earnest purpose, what could they not do?

. And where has God placed these women, and what seems to be the work He is calling them to do? Are there any barriers in the way, so that they cannot reach their work? Are the doors closed so that they cannot enter in? Ah, surely no women in any land, in any age since the world began, ever had such opportunities for work as are given to American women today. The women in this land are free, in every sense free to work and speak and write; free to consecrate heart and hand, tongue and pen to the Lord's cause; free to do what they will in his name, and the world in all its wickedness is before them. The work is not, for the most of us, far removed. God has placed us in the midst of it, and there are no barriers except those of our own unwillingness, and no closed doors except the doors of the unbelieving heart. God has placed us in the midst of great opportunities for usefulness. He has not gathered us all in one place for mutual comfort and enjoyment; nor has He retired us in solitary places for rest and ease; but in every place throughout the length and breadth of the land, where sin abounds and souls are perishing God has placed a few earnest Christian women. He has placed them in the cities to confront the saloon and the brothel, to come in contact with worldliness and wickedness in every form; and where little children are growing up in ignorance and vice, and where mission work for the salvation of old and young must be done. He has placed them in the country, too, where so many are inclined to settle down to mere getting and saving, forgetful of the claims of God and of the world around them, He has placed them in knots throughout the great West, where such multitudes are flocking, eager to avail themselves of worldly advantages.

The church with which we are connected is carrying forward successful mission work in India and Egypt, and the great West is rapidly developing mission fields that both invite and need all that can be done to plant the church in rapidly forming communities.

To carry forward these different branches of the church's work requires the time and labor of many of the Lord's servants and the use of much money.

Surely Christ's kingdom is no place for idlers. Surely it is needful that each member should fill her place and do her work faithfully, bringing her offerings promptly that the work may not be hindered.

Does the work seem too great? Is it too much for us? It is indeed a great work, but we should remember who has said, "I am with you always, even unto the end of the world," and we should remember also that there are fifty thousand of us to help. Can any work be too great for fifty thousand women if they have resolved to do it? Fifty thousand women can teach a great many ignorant and erring ones; and they can wield a mighty influence for good; and they can raise a great sum of money.

Let us calculate a little and see what we can do. Suppose each woman in the church gives twenty-five cents each month to the general work of the church, and surely that is not a very large sum, —three dollars in a year; multiply that by 50,000 and we have $150, 000. If each one gives $1.00 each year we have $50,000. This seems very little for us to do and certainly we should not do less.

Yet it is true that not quite $40, 000 were raised by the ladies' missionary societies during the last year. It may be that some of the stones are out of place. Indeed there mus be quite a break

in the wall, or perhaps only a small part of it has been built.

As we look a little further, we find that only 18,819 women are members of the missionary society. This accounts for the great deficiency. Over 30,000 of the women of our church are giving nothing through these societies, and perhaps very litt'e in any way to the support of her mission work. How a few cents from each one would swell our contributions. O, that we could impress upon every one the importance of doing her part. It is important that each one should fill her place and do her work, not only for the sake of the church, but for her own sake. The Scriptnres spoke of Christ as a tried stone, a precious stone, a sure foundation. And did God try his own son? And will He not try each one of us, and if He finds that we are but clay, ready to crumble and fall away when the pressure comes, will He not cast us aside as unworthy a place in His glorious building? It will seem a small matter now that our work is left undone and our offerings are withheld, but a day is coming when God's building will be complete, when each stone will be in its place and it shall stand beautiful and perfect, and it will make a difference to us then if we are left out. We may be willing now that others should do the working and the giving, but when the Lord gathers in His laborers, how terrible it will be for us if we are not with them. We may comfort ourselves with the thought that God is able to carry forward His work without our help, but what shall comfort us in that day if his building is complete without us?

May we awake to realize the responsibility of our position as members of Christ's church. M ay we feel that since God has so honored us as to give us a name and a place in his kingdom, we should honor Him with the service of our lives and bring our offerings with glad hearts. If we are in humble life and have but little to give let us not defraud ourselves by depriving ourselves of the privilege of doing our part. It has been said, "To whom little is given of them will little be required" but it is not said that nothing will be required. If we are blessed with this world's goods let us see that our offerings are in proportion to what we spend upon the things of this earth. It has been said, that "To whomsoever much is given of them shall much be required;" and the woman of means should not regulate her offerings according to the least that is required of the poor. If a cent a day is named as the average, that should not satisfy those who are able to give a great deal more.

Let us hope that in the years to come the women of our church may do great things for the Lord's cause. May each one fill her place and do her work, bringing her offerings as the Lord has prospered her; and may God, the master builder, count us each one worthy a place in his glorious building, where it shall stand complete and perfect with each stone in its place.

PHICHOL RUHAMAH.

MRS. DELPHINE B. WELLS, FORT WAYNE, IND.

IT had been a worrisome day at the office, and I was going home tired, discouraged and genuinely cross. The feeling had extended even to my clothing. My arm caught in the sleeve of my jacket and tore the lining; my glove ripped as I pulled it on with more force than care; my pet silk umbrella dropped in the mud, which, I knew, would stain it. I did not look at the gentleman who picked it up and returned it to me; I think I did not even thank him, doubt-

less causing him to remark upon the extraordinary lack of politeness among women. I was fortunate enough to find the other members of the family gone out to dinner, so I ate alone, still brooding over the worries of the day. From the dinner table I went back to my own room, thankful to be alone. Putting myself into the physical comfort of a loose gown, soft slippers and an easy chair, before the inviting grate fire, I settled down to discuss the situation with my most intimate friend, Phichol Ruhamah. Now Phichol Ruhamah is not like most friends; he is a spirit and has understanding, but is not confined to any one particular body. When I am in my own room he usually converses with me from the lips of an ugly Chinese idol, whom I call Nam Yang, standing on the mantel above the grate. In the office he takes possession of a bronze knight who holds the papers in place on my desk. At our first introduction he informed me that his name meant "attentive and compassionate," and such his nature. He said he sought me out because every editor had a familiar spirit who performed various services for him, and he wished to offer his services to me. I said I did not know that I specially needed such a "familiar spirit", but he shook the knight's head and assured me I would be very glad of his help before I had been an editor long. And P. R., as I call him for short, was right. How many troubles I have confided to him! How many burdens I have rolled upon his shoulders! and how *attentive* and *compassionate* he has always been!

So it was with a feeling of coming comfort and counsel that after I had toasted my feet awhile I looked up at the ugly Chinese idol and said: "P. R., I want to talk with you to-night. I am tired and vexed and cross and you must take it all out of me before I go to bed.'

Nam Yang nodded its head. No, P. R nodded Nam Yang's head, and I went on "In the first place, P. R., it is necessary to recapitulate some facts already familiar to you in order to put the situation clearly before you. First: I am a woman, which means a great deal. If you were a woman yourself, P. R., you would know better how *much* it means. It means system, punctuality, order, promptness, push, to this particular woman.

Second: I am the editor of our denominational Women's Missionary Magazine, with no support but moral support, and no salary but a sense of having done my duty, and an annual resolution of thanks when I am annually re-elected to office; which salary is somewhat fluctuating in market value. Now, P. R., some things *are* dreadfully trying, and some people *are* dreadfully pernicketty, and to-day has been one of the worst days I have had for a long time, and all just because women, Presbyterian women too, have so little common sense, so little appreciation of the convenience and the value of time, and the unnecessary wear and tear of temper for other people. I was a very decent Christian when I began on this morning's mail, and I was an unsanctified heathen before I was done with it. One woman writes: 'I forgot to renew my subscription when it expired two months ago; now I should like the back numbers, for we are getting up a missionary concert and I am to take part.'

Yes, '*forgot!*' I wonder how it would work to *forget* to send those back numbers to her now. I suppose she does not for a minute imagine that any trouble is involved in re-entering her name among subscribers after she has been dropped from the printed mailing lists, or in having more address-slips printed, and in hunting up the right back numbers and addressing them to her. If she were the only one to make this unnecessary trouble, it would not so much matter, but to attend to similar requests many times repeated among a list of five

thousand or more subscribers, because 'they forgot,' is a needless wear and tear of my temper to which my salary is not adequate. If this good woman had been appointed on a church committee, along with another woman, to cover books for the Sabbath-school library, or to darn the church carpet, and the other woman had *forgot* to come, I think maybe she would appreciate *that* situation. You needn't tell me, P. R., that she didn't *mean* any harm, that it was just thoughtlessness. That is the very meanest part of it. She might have thought, and applied the golden rule, which, I suppose, was made for magazine subscribers as well as other people.

And here's another woman with an economical fit; at least that is what she calls it. Thinks she can't afford the Magazine this year. (It costs the whole of sixty cents.) She wants the church to support such a magazine, of course. It would be shameful not to have it kept up when it is so helpful and so well managed. I am so glad she thinks so, but compliments won't pay bills. Moreover I'll venture to say that that woman, within the first month, will buy at least three dozen bananas at twenty cents a dozen, which she could just as well do without. Like the woman who told me the other day that she positively could not afford to take a penny-a-day box, and then walked right along to the first fruit store and bought two dozen oranges at twenty-five cents a dozen.

How well managed does she suppose the magazine will continue when the editor has to rack her brains to know how to make both ends meet? And it really is not a bit more my duty to do this work than it is that of every other woman in the church, only my eyes are open to see it. But if I take this end of the work, it does seem as if the least the rest of them could do would be to keep the subscription list full and increasing all the time."

Nam Yang's head was nodding violently, so I knew P. R. was endorsing my sentiments, and a feeling of returning peace and good nature began to steal over me, and I proceeded with less bitterness in heart and tone.

"And you know, P. R., that it really is funny to be glibly ordered to write an article on some topic suited to some woman's present need; or be advised to leave out any more such nonsense as a certain article in the last number, my own special pet article. All of which I think I shall meekly do, because I want to meet actual needs, and because I am happy to 'turn the left cheek also.' But, oh! P. R., there was one lovely letter in the mail this morning, and its writer's good sense and spirit of helpfulness redeemed all the others. She enclosed a list of twenty-five new subscribers; she praised my pet article and she modestly offered a short, timely article, for use at any time. That is what I call one woman's whole duty as a supporter of missionary literature. And I really suppose, P. R., those other women did not mean to abuse anyone, or to make me so cross, don't you think so, P. R.?"

Nam Yang's head shook so hard as almost to fall off, and a smile spread all over his ugly heathenish features, which together with the heat of the room and the ease of the chair, so soothed and comforted me that I fell into a delightful doze, in which I dreamed of subscribers who always renewed two months before their time expired, and of an unending subscription list. When I awoke the rest of the family had come home, and they found me as serene and cheery as ever in my life, all due to the good influence of Phichol Ruhamah.

MORAL: Always have a familiar spirit.

"In touching the question of giving, we touch the vital point pertaining to the consecration and spiritual power of the church."

Missionary Correspondence.

LETTER FROM NEBRASKA.

ALLIANCE, NEB., April, 1891.

Editor WOMEN'S MAGAZINE:

O you want bright, breezy letters from the home field. Surely this is a fitting evening for such a letter to be written, could one but catch a little of the spirit of the wind without tonight as it comes sweeping over the prairies from the North, spending some of its force whistling around the houses and down the chimneys of our little town. We find ourselves wishing that the minister were at home with us around the bright coal fire; but he is away out on the prairies to-night on his way home from a wedding which took place this noon in one of the sod-houses in the sand-hills nearly thirty miles distant. He will be cold and hungry after the long ride, for it will be midnight before he reaches home. So I write while baby sleeps. We usually have excellent roads in this country at all times of the year, but on account of an unprecedented amount of snow the past month, which was piled into drifts by a "blizzard" several weeks ago, the roads are not in good condition for travel.

But what shall I write about? I had begun a letter in the summer, but the tone of the letter was so depressing that it was consigned to the waste basket. We were then going through the saddest summer I ever saw. Morning after morning the sun rose hot and scorching, and no welcome rain fell. Then came hot, dry winds, and the fields were left bare and parched. It made our hearts ache to ride out and see the acres which had been faithfully planted and sown in the spring having on them nothing but here and there short dry blades rustling in the wind, instead of the tall, waving grain which had been anticipated. In the midst of these stood the home of the farmer, a little sod house surrounded with its sod out-buildings. These little sod houses are the only objects which stand out in relief as one looks over these apparently level prairies, for no trees but tiny seedlings can be seen.

Oh, you who have complained and worried when the Lord saw fit to withhold rain for a little time when corn most needed it; or his sunshine when wheat was to be harvested, causing a loss of only *a third* perhaps of the crop expected, when after all barns and bins were filled in the fall, gardens affording more than could be used, orchards yielding plentifully, and a farm *without a mortgage*, what would you say if you were in the condition of the farmers here? ———

Nearly a month has passed since this letter was begun, but my time is so often interrupted that my letters are generally written in fragments. I had no sooner seated myself this morning with pen and paper when a ring at the door-bell caused me to lay them aside hastily. My caller was a lady selling photographic views of the late Indian war. Noticing the sad and worn look upon her face, I pressed upon her to take lunch with us, and soon her story was told. Her husband is one of the hard-working farmers of our own county whose crops had entirely failed last summer, and the winter had been a very hard one. Her mother was lying sick in a distant town and she was trying to make her way to the mother's bedside by selling these photographs on a small commission.

And so, day after day, have the anxieties of others pressed heavily upon our minds.

There are many trials and hardships incident to making a home in any new

country. To many the loneliness of life in a little sod house upon a prairie "claim" would seem almost insupportable; but the pioneer of long ago in the log hut in the forest clearing had more than loneliness and hot winds to contend with. The Indian lurking behind the tree was more to be feared than the Indian upon the reservation, while loneliness never seems more dreadful .han when the stillness of night is broken by the hungry cries of wild beasts howling in the forest.

But my letter grows too long, so I will reserve items and incidents relating more directly to our church work for a future letter, letting this serve merely as an introduction to our home.

MARGARET McC. GORDON.

FROM INDIA.

MEMORIAL HOSPITAL,
SIALKOT CITY, Mar. 11.

With much pleasure I acknowledge the many kindnesses of the ladies of the 7th Avenue Church, New York City, also of the United Presbyterian Church at Baltimore. These two churches have been so woven into the history of the last ten years of my life that it is rather hard to recall much that has not in some way a connection with one of them. Of both it may be said "I was a stranger and ye took me in." Arriving in New York in 1881, as a city missionary, Rev. Kidd and his good people extended the hand of welcome, and rendered every assistance in their power in my efforts to reach the poor and destitute of that city. When the greatest sorrow of my life came upon me, the sudden and accidental death of my last surviving parent (my father,) it was from him also I received the comfort and assistance necessary. Soon after, sad and heart-sore, I arrived at the Baltimore Medical College to prepare for my present work, but ere thirty-six hours had elapsed, I was sought for and found by the pastor of the Baltimore United Presbyterian congregation, and from that day I was no longer a stranger, for friends gathered around me and every effort was made to make my time there pleasant, and such as would be long remembered. In the house of Mr. W. K. Carson the kindness and consideration I received was more like that of a daughter than merely a friend, while of others I cannot speak too warmly. And at the close of my college course they sent me on my way with fervent godspeeds, and that valuable token of their love which hourly reminds me that the time is flying. But this was not all. The two congregations have together followed me to India with their sympathies, prayers, and more substantial gifts. Dear friends of 7th Avenue Church, New York City, accept my best thanks for your kind contribution to the Pasrur branch dispensary. Sisters of Baltimore, your box for the Sialkot hospital was wisely chosen and showed a better understanding of manners and customs of India than I had thought it possible to acquire at home; and to one dear friend of this congregation, I can hardly express my thanks for the beautiful silk quilt sent me, every stitch of which seems to speak to me a word of love.

MARIA WHITE, M. D.

MOHAMMEDAN.—Mr. Stanley affirms his belief that in five years there will not be a Mohammedan in West Africa, since civilization is pressing northward and southward, and Islam will be extinguished between the two pressures.

Subscribe for the MAGAZINE.

LETTER FROM EGYPT.

MANSOURA, EGYPT, April 2, 1891.

I have no special news in regard to the work here. The two schools are prospering in the new building and the teachers are now busy preparing the scholars for the spring exhibition and examinations. Miss Strang will have her girls dress in white on the day of examinations. Many of the parents delight very much to attend the closing exercises. The women of this part of Egypt have more privileges than those in the upper country.

The services in our cosy little church are quite well attended. Mr. Finney is much encouraged by the work in Mit Ghamr. Already four or five good Muslim men have signified their intention of becoming Protestants. The evangelist at that place is not afraid to talk to Muslims as are most of our evangelists and workers.

I have lately been on a journey to upper Egypt and have seen something of the work and of Egypt's antiquities as far south as the island of Philae. There are many encouragements as well as discouragements in our work. Two things that make our work difficult are the condition of women, and the fact of nearly all government employees being compelled to work upon the Sabbath.

I wish your MAGAZINE much success. It certainly has a very important place to fill in the church work.

Very cordially,

WM. M. NICHOL.

Young People's Department.

PROGRAMME FOR MISSION BAND.

IN preparing programs for the Young People's Department of the June and July numbers of our WOMEN'S MAGAZINE, I know of nothing that can be made more helpful to our young people's societies throughout the church than to give extracts upon "Hints for Programs" from an article written by Miss Belle Brain, of Springfield, Ohio, for the Sunday School Times, of August 30, 1890.

The society of the 1st Presbyterian church, Springfield, of which Miss Brain is an active member, has excelled in doing efficient work for the master during the six years of its existence. One young lady member, Miss Jessie Dunlap, is now a missionary in India,—another member Dr. Will. Lee, is serving in Siam, and a third, Dr. King, to whose energy the society largely owes its existence, had offered himself as a foreign missionary when called by the Master to "Come up higher" about two years ago.

The society holds meetings one week-evening each month, for mission study Its programs have embraced budgets of missionary news, watch towers, tourist's letters, sketches of missionary heroes, sharp shooting exercises etc which are explained by Miss. Brain as follows.

1. *Budget*—The budget may be published once a month, and its topic should be the subject for the month as selected by the various mission boards. It can be written on foolscap paper, and the covers made of heavy white cardboard, tied with ribbon, and decorated in either pen-and-ink work or water-colors, by any member of the society who is willing to devote a little artistic talent. These budgets may be prepared in either one or two ways: The president may appoint

THE

BUDGET.

NORTH AMERICAN INDIANS

JULY, 1890.

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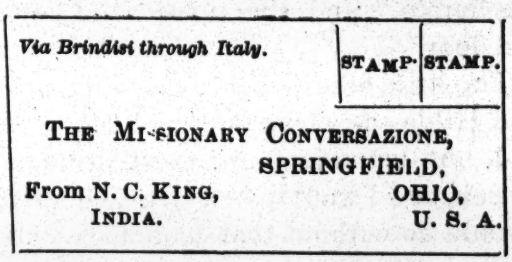
each month, two editors—if possible, a lady and gentleman,—whose duty it shall be to prepare The Budget for one month; or the president may act as editor and ask a number of young people to contribute to its pages, and then select two of the number to read it. While the first way is better, the second has the advantage of giving a larger number a place among the contributors.

2. *The Watch Tower.*—Each month appoint a watchman, whose duty it shall be to watch the whole field and report the latest news, and prepare the Watch Tower. This should be very much like the Budget in form, with cardboard covers, also decorated and tied with ribbon though letter-cap paper will be a better size for it than foolscap.

As it is wise to vary the plans each year, let the Watch Tower give place, at the end of a year, to Heralds. Appoint twelve young people, one for each field in which your own mission board is working, and one for the "Field is the World," whose special duty it shall be to watch his own special field, and report anything of interest at each meeting during the year.

Let the Heralds in turn give place to the Bulletin,—just the same plan as the Watch Tower, only changing the form of it every month. One month, cut the the cover and the paper on which it is written in the shape of a six-point star; a second month, use a Greek cross; a third, a circle; fourth, a clover-leaf.

3. *Tourist Letters.*—Appoint twelve bright young people—if possible, an equal number of gentlemen and ladies,—to form a band of missionary tourists,—



imaginary, of course,—to visit each mission field, and once a month send the society a letter from the field for that month. Enclose the letter in a large envelope properly addressed to the society and seal it. Canceled stamps from each field can be secured by writing to the various mission boards and be placed on the envelope. The letters should be written so as to be as real and true as possible; and many are the facts about manners and customs, and also about the mission stations and missionary workers, that can be vividly impressed in this way.

MARY CLOKEY PORTER.

HILDA'S THANK-OFFERING.

Little Hilda Myone sat in the back parlor thinking. Oddly enough, for Hilda dearly loved comfort, she was sitting in the straightest backed chair in the room. Oddly enough, for she was the neatest of little girls, her jacket lay on a lounge and her hat on a chair. She had knitted her brows until they looked

like a straight piece of black fringe, and shut her lips tightly together until you could only see a straight line, as though she was trying to keep some wicked thought from jumping out. She was aroused by her little brother's voice which came from the next room. "Hilda will take care of Dickie." Hilda rarely ever tired taking care of her brother. He was so good natured and had such quaint little ways that it was real fun to amuse him. But she did not want to be disturbed now, so she answered rather harshly, "No, no, Dickie, do not come in now; sister wants to think." "Yes, sister wants Dickie; Dickie tum in." "No, go away, Dickie; ask Jane to put on your rubbers and your overcoat and take you out to see the horses," and she turned the key in the door.

The little fellow sobbed a few moments and Hilda sat down again. "It is too bad, but mamma said I must decide for myself, and I want to be quiet. Of course I could do without that hammock, but I have such a nice place to swing it, and I want it so much. The other girls get the things they want and I get only the things I must have. It will not be wicked for me not to give it. Mamma said it was not to come out of our regular missionary money, but it was to be given because we were thankful, not because we felt that we ought to give it. I do not know of anything that I have to be specially thankful for unless it is the hammock, and if I give the money I will not have that. That settles it. I will go to tell mamma, No, I cannot go now, for there comes Eva Blessing. It is rather tiresome for her to come now for I am sure she will think I ought to have given up the hammock. Well, I do not profess to be as good as she is, and if I do all I ought to do, I think I am doing very well, if I do not do the extra things."

Nothing was said, however, about the thank-offering, and the girls had a nice game together. Hilda was begging Eva to stay for another when Mrs. Myone came in. "Where is Dickie, Hilda?" "I do not know, mamma." "That is strange. I sent him down to you to be amused so that I could finish your new dress. Did he not come in?" "He came to the door but I sent him away. Ask Jane about him. I sent him to her."

Jane knew nothing about him, and they began to be very much alarmed. The rooms down stairs and up stairs were searched, but he was not to be found there. Then Jane went to the cellar while Hilda peeped in the closets and Mrs. Myone went to the attic. The front doors were locked and he could not have gone out that way. "Mamma," Hilda shouted at the foot of the stairs, as a sudden thought struck her, "I told him to get Jane to show him the horses." "Run quickly, Hilda; I heard papa tell William to turn the horses loose in the stable this morning." Quickly as Hilda ran, her mother reached the stable first. Hilda may live a long while but she will never forget the sight that met their eyes. In one corner of the stable on a bundle of hay lay Dickie fast asleep. He had crept under a pile of blankets and robes and only his rosy cheeks and curly hair could be seen. Four horses stood about him stamping and sniffing the hay. Hilda screamed, but before she could do more her mother had dashed in and for one awful moment, mamma, horses and Dickie all swam around together. Mamma and Dickie came out safe and unhurt. Dickie had enjoyed his experience very much. "I p'ayed with the horses, mamma, until I falled as'eep. Hilda telled me to come out and see the horses," he added, as he saw how serious his mother looked.

That evening Hilda had it all out with her mother, as she always had to do before she could settle anything to her own satisfaction. It was at bedtime after Dickie was asleep and they had been in

to look at him again, and had knelt together to thank God that their baby was lying there safe and sound in his own little bed, instead of being crushed and mangled as he might have been.

"It was like Daniel in the lion's den, was it not, mamma?" "In one way it was like it, dear. God cared for Dickie and kept the horses from tramping him, just as surely as he stopped the mouths of the lions." "Mamma," said Hilda, burying her face in her mother's lap, "how good God is. May I give the three dollars you gave me for a hammock for a thank-offering?" "Are you sure you want to give it, Hilda? You know I told you you should do as you pleased about it." "Yes, mamma, I am quite sure. I was very wicked about it this afternoon. I said to myself that if I gave money regularly it was all I ought to do, and that I was not going to do anything extra, and all the time I knew that I have never done all that I ought to do, and while I was having such wicked thoughts in my heart God was saving Dickie." "Yes, my dear little girl, I am glad this has happened to-day. Never think you have done enough when you have done all that people require or expect of you. God loves to have his children perform their regular duties; but I think he is best pleased when, after these are done, we give him a thank-offering out of a full heart and because we love him so much for what he has done. But my little daughter must not think that it is only at times like this that we should be thankful. There are dangers about us all the time of which we know nothing and from which he saves us. Above all we should never tire of thanking him for giving his own dear Son to die for us. The more that means to us the more we will feel that we can never do enough or give enough to show how thankful we are."

Hilda did not forget her lesson. She does not forget to give regularly, but most of all she enjoys the thank-offering which she never fails to have ready.

MADGE GOLDEN.

LETTER FROM INDIA,

For the dear boys and girls of the Keokuk Mission Band, and others.

DEAR CHILDREN:—

I have been longing for an opportunity to tell you how glad I was when I heard of your mission and temperance bands being formed all over the church. To me it was the most hopeful sign of the times, and I felt sure that the cause of missions would not henceforth languish, since the children are pledged to support it. Whatever they do, they do it heartily, just as the Lord wants all our service to be. This winter, as we have been travelling from village to village teaching God's word, we have so frequently heard women say in answer to our question, "Who are you?" "Thank God, I am a Mohammedan!" that it has set me to thinking. Are we Christians so grateful to God as to readily reply, Thank God, I am a Christian? If not, why? Is there anything in this gloomy, fatalistic doctrine of Mohammedanism to make one thankful? I think not, unless it is as they compare the light they have of the one true God with idolatry, and their hope of salvation through their intercessor, Mohammed, with descending into lower forms of life after death, the highest hope of the Hindoo. They cannot say, as we Christians who take God at his word ought, "I know I am saved," nor even as those of little faith, "I hope so," but the farthest they can go is, "God knows." Here to ask, "Who are you?" means to enquire for a man's religious faith. Instead of giving his

name, he says, "I am a Hindoo, or a Mohammedan, or a Sikh, or a Choora" Even little boys and girls thus proudly confess their faith. And now I am going to give you three reasons why I am thankful I am a Christian, and want you each to thank God also for the same blessed privilege.

The first is for birth and rearing in a Christian land. Not until coming to India, and seeing and feeling the vices and influences of heathenism, did I learn to value rightly the advantages of birth and bringing up in a Christian land. It is not so easy to speak and act the truth where everybody lies and deceives; it is not so easy to keep from coveting other people's property, and from taking money not earned, where everybody encourages you to do it if you can, and call you clever for it. Neither is it easy to worship the one true God in spirit and truth where people all around you are bowing down to idols of wood, mortar and stone, and taunting you if you do not join them. Dr. Duff, who labored long as a missionary in India, says, "Trying to live a godly life in such a land, is like trying to keep a garden green and blooming amid the scorching sands of the desert, or like keeping a fire glowing on a bleak mountain top." Even for the grown up missionary there is little or no moral support, like good people have in England and America. This is why the missionaries can not afford, at any sacrifice to themselves, to have their children grow up here and imbibe the influences of heathenism. The hot climate is very trying to their bodies, making them weak and sickly, but the moral atmosphere is still worse for their souls, and they need like you, pure moral associates to make them grow up strong and pure in soul, just as a plant needs plenty of heaven's pure rain and sunshine to make it healthy and strong. A common excuse for breaking God's commands is, "nobody keeps them," "everyone tells lies," "all give abuse," so I am inclined to think you and I have little or no moral goodness of our own, but we owe all we have to God, who has given us good friends and neighbors to help and encourage us to do right. Don't you think so?

The second thing I thank God for, is that he gave me a Christian father and mother. Instead of having to look back to many generations of heathenism I can trace many generations of God-fearing and God-honoring persons as my ancestors. And so, no doubt, can all or most of you. It makes my heart sad when I look at our native Christians, who have just come out of heathenism, with its piles of superstition, idolatry, and wrong doing, and think of all they must contend with. It is only as I look away to the Power which has called them out of darkness into light that I have faith in their ability to succeed in this Christian warfare, for "God is able to make them stand." If mothers are to be believed, few, if any, of the children love, honor and obey their parents here as they should. To many mothers we have rehearsed the fifth commandment and the promise annexed, and told them they should teach their children to honor and obey them. They say, "What's the use, none of them will honor and obey us." Some of them ask us to reprove and admonish some of their wayward children. We reply, "If they do not do so it is your own fault, we frequently see you teaching them to strike you and give abuse while young, thinking it clever in them, and then when they grow up they will do it in earnest." They do not seem to know how to correct a child or deny it anything in love; and when their children become unbearable in their wilful ways, they fly into a passion, throw them down, stamp upon them, beat and abuse them, until they almost kill them, unless some kind neighbor comes to the rescue. To

this there are some bright exceptions. But so often these unworthy children treat their aged parents shamefully, allowing them to beg their food from door to door, scarcely giving them a comfortable shelter. If they are able at all to work, they must care for the children of the house or spin, as long as they can sit up, and sometimes even after they go blind. Dear children, let not this heathen practice be heard of among you, but love and honor your parents, and care for them tenderly when old, and thank God for the *godly* father and mother, grandfather and grandmother.

The third thing I thank God for, is for giving me birth in the true religion of the gospel. It is a very difficult thing for these poor ignorant people, who have been taught from infancy to believe in the prophet Mohammed as their saviour, and God as *one*, and *one* only, to accept the teaching of a Triune God, three in one, and of Jesus as Saviour. They reason this way: "How can father and mother be wrong who believed and taught us this, and as all our forefathers believed and taught for 1200 years? Then they tell us it is the worst sin possible for a man to leave the religion of his fathers. How can Jesus and the Holy Spirit be God, if 'God be God and Mohammed is his prophet' as we are taught to repeat in our creed?" Then the poor Hindoo and Choora are taught to believe as firmly in their idols, and of themselves and by the light of their own reason, would never find out the true God and our Saviour Jesus if God by his word and spirit did not instruct them. The other day we stopped to give the gospel message to a wandering tribe of Chooras, who, as we were going to a village, called to us, "Come and teach us and we will join you." As I was explaining to them how God loved them and had sent his Son Jesus to save them, a Mohammedan standing by spoke up and corrected me and said to them, "Jesus is only a prophet and not God." I replied, "Brother, you are lost yourself, how then can you show another the way of salvation. 'If the blind lead the blind, both will fall into the ditch.'" He ceased and then listened quietly with the rest to what I had to say.

It does one's heart good to see many men, women and children, who were once ensnared in these false religions, now learning to read the Bible for themselves and commit the catechisms and psalms. Their faith in the true God and Saviour is thus being established, and they sing God's praise heartily.

About the first psalm we teach is the 115th, about the idols, contrasting them with the true God, and showing them that he is not dead and helpless like them. Then the 23d, about Jesus the Good Shepherd, and then the one you all love so well, "O children, hither do ye come." The 67th is also a favorite. A heathen teacher expressed great admiration for this, one day when we were teaching it. It makes our hearts sad to see so many boys and girls growing up as ignorant as cattle, and with no ambition to learn. Some are very bright and promising. Little boys and girls often form half the crowd which come around in these villages to hear us read, talk and sing, and we try to drop some crumbs of knowledge for them. Frequently they show much affection by offering to carry our books, going before us to show us the way, or by warding off the numerous dogs, which are lying around everywhere. One little girl said to us the other day, "If my mother was living she would invite you to her house and give you sweets." She had noticed the pleasure other children had in taking us to their houses, and how their mothers had shown friendship by giving us large balls of crude sugar. We often think of that text, "A little child shall lead them." We believe many children will enter the kingdom of heaven first, and then lead

their parents to Jesus. Yes, many have done so already here.

In this district there are large quantities of sugar cane, raised like that grown in the Southern states. It is planted in March and made up as soon as possible after the first of January. There has been so much rain this winter that they have been much delayed in getting it made up, and now seeding time has come on. They bury the stalks and sprout it, and then cut them in pieces and plant them.

Fuel is so scarce they use the cane-blades and expressed stalks (dried) to burn for boiling off the juice into sugar, and hence the rain stops their work. The kettles in which they boil it are great flat ones made of pieces of sheet-iron welded together. They boil in a house, with a flue made of mud at the back, and a great pit there also for receiving the ashes. They cut the cane down and blade it with curved knives after it is hauled in, if not near the place of making up. Of late years they use iron rollers (like those at home) for pressing out the juice, in place of wooden ones, which are falling into disuse No one stands up to work here if he can help it. All the natives, little and big, are fond of chewing these cane-stalks, and naturally think we ought to like them also, and offer them and the juice very freely to us, and are scarcely satisfied unless we accept a big ball of the sugar to eat or carry away, when we call on them. Children of missionaries are very fond of the stalks and prefer it to candy. To the villagers it quite takes the place of candy.

This 4th day of March is like a pleasant June day with you, and I can look out on miles and miles of green wheat almost ready to head out, which is one sea of green, dotted with a few trees here and there, and an occasional road or path winding through it. There is much to please and interest me, but nothing to compare with the land of your birth; and as I bid you farewell let me request you not to forget to thank God for your Christian faith, your home and your native land.

Your well-wisher,
CYNTHIA E. WILSON.

SHADOWS.

There are some shadows that will fall
  O'er flowery paths in May,
And many things to hide the sun
  In life's bright sunny way.

And as the shadow but reveals
  How bright the sun has been,
So God in mercy often makes
  Life's sorrows intervene.

We need the shadows and the clouds
  To fall upon our way,
To teach us this is not our home
  That here we cannot stay.

There's oft a mark by which we know
  A shadow has been there,
Sometimes a little mound of earth,
  Sometimes a vacant chair.

We trace them in the silent tear
  And in the furrowed cheek
Where hearts their sadness have concealed
  And lips no sorrow speak.

We journey often in the dark
  And grope to find our way;
But while encircled in the cloud
  We catch a glimpse of day.

And oh the light! the radiant light
  One little ray will bring!
We feel the pressure of the cloud
  But still look up and sing.

For chained to earth we soon would be
  If life were always bright,
And basking in the joys of earth,
  Would miss the heavenly light.

Taylorstown, Pa. M. C. PROUDFIT.

Editorial Department.

THE ANNUAL MEETING.

THE Eighth Annual Meeting of the Women's General Missionary Society was held in the Third church, Pittsburgh, on May 12-14. At this season when nature is beautiful in its fresh foliage and fragrant flowers, the ladies of the Third church seem to have vied with her in arranging the beautiful palms, ferns, lilies and roses upon the platform. The writer asked where a certain committee was to meet, and was told, "among the palms," which meant on the back of the platform under their broad spreading branches. The next object of beauty which met the eye was a bevy of little girls in white, who acted as pages and, at the signal of the wand, flitted from place to place at the service of the delegates. Young ladies as ushers were at the service of every one as they entered the auditorium. The badges furnished to the officers, members of the Board and Magazine Committee were appropriate and very handsome. Dinner and tea were served in the Fourth Avenue Baptist church by the ladies of Allegheny and Monongehela Presbyteries. Nothing was left undone to make the stay of the delegates and visitors pleasant and profitable. The devotional spirit was a marked feature of the convention. The Bible-readings, remarks and selections of scripture and psalms showed careful preparation and a true desire to glorify our Father, whose praise should be the delight of his people.

It will be impossible at this time to give an idea of what was contained in the addresses, papers and reports; a few gleanings must suffice. The words of welcome by Mrs. McCrory were most hearty, and afterdeeds proved them to be just as sincere.

In the address, "Our Work," Mrs. Cowan said: "Our work is established and *must go on*. The word is being preached in every country and in every language in the world, but the crisis has not been reached. The work must be pushed. There can be no lively interest in the church without a lively and energetic interest in foreign missions." The reports occupied a large part of the time. These will be published in full in the July MAGAZINE.

The memorial services in memory of Mrs. Lansing, Mrs. Morrison and Mrs. Nichol were impressive, and the sketches given, by the missionaries present, of the lives of those whom God has called up higher, were listened to with interest. There were present of our foreign missionaries, Mr. and Mrs. Giffen, Mrs. Harvey and Miss A. Y. Thompson, of Egypt, and Mrs. McKee and Miss Rose McCullough, of India. Each of these participated in the missionary conference.

The reports given by the home and freedmen's secretaries were quite as interesting and presented as many needs and as much progress.

In the report of the United Presbyterian Association we learned what is being done by the three great charities of our church: the Orphans' Home, Memorial Hospital and the Home for Aged People. At 4 P. M. on Wednesday, a large number of the ladies visited the Orphans' Home and Memorial Hospital. A reception was given in their honor by the managers. We found it truly a pleasant christian home, where the children are taught and cared for as in a private home.

The thank-offering service was most delightful and profitable, as a delegate from each Presbyterial society presented her gift with an appropriate scripture

text. The address of Mrs. Vincent and a poem read by Miss Shontz were very pleasing features of this service. The thank-offering amounted to $6,000. A map of the United States, with all our mission stations, was placed upon the platform, and Miss Jennie Wallace explained the map, giving an account of the field and the relative importance of the stations.

"Freedmen's Missions," "City Missions," and the "Value of Missions in the West," were all ably presented, and from the knowledge gained, much better work can be done.

Two new Presbyterial societies have been formed this year, making 49 in all, with a membership of 19,644, an increase of 800 over last year. About 200 delegates and visitors were present.

The following officers were elected for the coming year:

President, Mrs. J. T. McCrory, Pittsburgh; First Vice-President, Mrs. J. M. French, Omaha, Neb.; Second Vice-President, Mrs. Dr. Finley, Xenia, O.; Secretary, Mrs. Mary W. Porter, Pittsburgh; Treasurer, Miss E. J. Sloan, Pittsburgh; members of the Women's Board, Mrs. J. B. Herron, Mrs. H. C. Campbell, Mrs. W. H. McMillan, Mrs. J. J. Porter and Mrs. T. J. Gillespie.

The next meeting will be held in the Eighth church, Philadelphia

E. W. P.

NOTES AND IMPRESSIONS OF WOMEN'S GENERAL MISSIONARY SOCIETY.

Some may have planned to attend the Annual Meeting, and to such as were prevented it has been suggested that the money they would have expended for car fare be put into the treasury as an extra contribution.

Not one day can be lost in preparing for the reports of May, 1892. If we are to fulfill the promises made, if by larger contributions than ever before we are to strengthen the hands of our missionaries at home and abroad, we must begin *at once*. With a claim above that of any Board or Society, we believe the work of the coming year appeals to every woman to whom the message will come, "Whatsoever He saith unto you do it."

It was good to look into the faces of so many missionaries. They link us with the heathen world, and make old ocean the pathway between our work in the homeland and the regions beyond. Let us pave the blue waves with our gifts, prayers and watchful love, and may its very billows roll with the glad tidings of salvation.

Miss Matilda Strang's school, moved three times the past year, has been badly housed. If three moves equal one fire, the loss has been incalculable.

In the school in Sialkot effort is made to retain native habits. Spoons, knives, forks are not used; the pupils sit on mats to study and take their meals.

Hats and bonnets cannot be used in the Warm Springs Indian mission.

The past year a missionary society was organized in Koos, Egypt, Rev. Anshalian, pastor president. Only one woman among the fifty present could act as secretary, and her family being in mourning, according to custom, she could not accept the office. In seven months the sum of twenty-three dollars was collected and handed to Presbytery for the support of the gospel.

For thirty years the United Presbyterian church was the only organized Protestant church in Egypt.

The United Presybterian church has done much for Egypt, and of her, as of

some persons it may be said, "She hath done what she could."

The following questions are frequently asked our missionaries:

Do you like to live in Egypt? "In the great work in which we are engaged, teaching the way of life and salvation, *we like Egypt.* For any other consideration we would not live there."

Are you contented? "We certainly are," is the reply of all our missionaries.

How can we help you? "By your prayers and contributions, and we ask you to double both."

In a paper read it was truthfully said, "The church is not a parlor or sitting-room, where one may rest and refresh himself, but a vineyard."

Rev. Kelley Giffen said: "I hold to the belief that no advancement can be made beyond that made by the women. Our church has educated the women. There are 2, 200 girls in school in Egypt; 1,200 communicants, and more than 600 can read. The number of girls in school today equals the number of all pupils in school ten years ago. The chiefs of the Muslim religion do not believe in educating the women and girls. We have many girls in our boys' school, a thing unheard of ten years ago."

The absence of Miss E. J. Sloan, the faithful treasurer, was regretted by all, and every heart throbbed with sympathy for her in her recent trials.

An exquisite picture was that made by the dainty little pages as they surrounded one of the tables in the upper end of the dining room, Thursday evening, the decoration of which was a huge bunch of Easter lilies, fresh and pure as the little maidens in their white gowns.

The officers elected for the coming year seemed satisfactory to all.

The injunction to be both "dumb and blind" on the way to the dining room, was well put.

It was evident that the house-keeper was not lost in the L. M. S. woman from the numerous "Oh's and oh's" heard in the dining-room over the lovely decoration of the tables, not only the flowers but the dainty napery and china which gratified the eye.

The most beautiful feature of the convention was the visit to the Orphans' Home. Tears filled the eyes of many a mother as she gazed on the little ones, and a secret vow was made that in the future more money should be given to the support of this noble work.

The ladies of the Orphans' Home poured tea in a very graceful manner for the visitors, which the latter evidently enjoyed very much.

The visit to the Home will undoubtedly be productive of much good.

The reports of both home missions and of all the charitable institutions were particularly pathetic.

One of the most interesting periods of the convention was when six of our foreign missionaries were on the platform together, five ladies and one gentleman.

The members were glad to meet each other and renew old friendships.

The choir, led by Professor Morton, rendered a service which was fully enjoyed and appreciated by all who were present.

Mrs. Harvey presented to the audience two young ladies dressed in the costumes of the Egyptian women. The twenty-third psalm was sung in Arabic.

One of the sad points of Mrs. Harvey's remarks was, that there is no word in Arabic for home; they live in Egypt in houses not homes.

One of the encouraging thoughts was the assurance that our missionaries, notwithstanding their numerous hardships and trials, never feel any regret for the step they have taken.

The harmony that prevailed throughout was beautiful.

Miss Shontz' rendering of "Ezra, Me and the Board's" was so effective that those who heard her will never forget "Ezra," and possibly there will be more "me's" in our church.

That God has put it into the hearts of the women of the United Presbyterian church to make a thank-offering of $6,000 is of itself a thing to be thankful for. But once before did it nearly reach this, and then it included an offering of one thousand from dear mother Clokey, of precious memory.

Near the close of the thank-offering service, Mrs. Dr. Barr presented an envelope with the explanation that the donor, being of limited means and having sickness in her family, felt at first that she could give nothing to the thank-offering, but on the eve of the meeting brought the envelope saying, "I must have a share in this service. Enclosed find $1.25, the price of a pair of kid gloves, which I have determined to do without. Perhaps some others may share with me in this little self denial." Several other envelopes followed marked, "glove money." Even those who may not imitate her example to the letter may yet find in it a helpful lesson to a closer economy that they may be able to give to the Lord's cause. A pleasing sequel to this is that a friend at the meeting sent to this lady a present of a pair of kid gloves. The next morning a gentleman handed the treasurer $10,00 saying "I felt sorry for the old lady who had no money to give. This offering is on her behalf."

When the delegate from Monongahela Presbyterial society deposited her offering of over fourteen hundred dollars, she said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? 'For all things come of thee and of thine own have we given thee.' "

"REDEEMING" HEATHEN GIRLS.

We cheerfully accede to the request of Bishop Taylor's Magazine by giving the following a place in our columns.

In Angola a heathen child cannot be bought or redeemed without acquiring a legal or illegal slave. Slaves are still bought and sold there, and the law recognizes half-slaves. In Kongo the buying of eigthteen boys, at three cents each, by Mr. Stanley, came under the head of buying slaves, which is against the law, but Mr. Stanley could not be accused of trading in slaves.

In Liberia slave-trading is prohibited and does not exist. But in parts of Liberia there is a tribal law or understanding that may have to some the appearance of buying and selling. Here girls are in demand for wives and for immoral purposes. To obtain a girl for any purpose it is necessary to get the consent of the "family," which means the consent of more than the parents, generally grandparents and others. A girl-child is not at liberty to go from her home and be free from control of the "family" till consent is obtained and paid for. Girls in the mission-schools are liable to be called for any time for some polygamist, unless the mission has paid for the consent of the "family." We have in our African missions some fifteen girls (all in Liberia), whose parents agree not to take them away. This process is called by some "redeeming," but that is not entirely the proper word, for they were not slaves before and surely are not now, and yet they were as slaves and worse. They are being Christianized and educated, truly redeemed, and may become legitimate wives of proper men.

We have obtained consent in some tribes for thirty dollars, but the best girls we have come from a better class of people, and here it costs about sixty

dollars. "The money to be current," Bishop Taylor says, "has to be converted into bullocks, brass kettles, gunpowder, Dane guns and cloth, and the redemption is attended with as much ceremony as it was necessary to make Ruth the property of Boaz."

Persons are not allowed to support the children set apart and named for them—that is, the children must not know that they are the "wards" or the "favors" of any one. Money paid for the education and support of a child must go into the general mission fund or go toward the improvement or support of the mission where the child is. All the children are treated alike; they obey the rules and do the work of the mission.

In a late letter from Liberia, Sister McNeil, of Cape Palmas, says:

"The thirty dollars received we used as part of the money needed for a little girl we call Josie. She is learning English rapidly, and is very sweet and winning in her ways. I have six native girls, three of whom are redeemed, and Josie partially. The last to come was three-year-old Amanda Smith, whom we would all like for the name if not for her own sweet self."

The newspaper accounts of our missionaries in Kongo buying or redeeming heathen children are entirely untruthful and of a slanderous nature. We never have had twenty girls by any "process" whatever. We get boys to teach for the asking.—*The African News.*

"We are living, we are living
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

The verification of these words is intensified every day and in perhaps nothing more strikingly than in the recent memorial, headed by Mr Blackstone of Chicago and signed by very many prominent men of our own country, presented to President Harrison and Secretary Blaine, asking for the restoration of the exiled Russian Jews to their own land of Palestine. It seems natural that our own beloved country, which has been and is the refuge of the oppressed of all lands, should take the initiative in this grand movement, for noble is the purpose whether successful or not. On the other hand it seems wonderful that a country which had not even been dreamed of by Imperial Rome should be the first to propose the restoration of the Jews, by peaceful measures, to their own land, from which they were driven by the brave Roman legions. But the same Providence that worked then, works now.

"Yet I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

Colorado Springs Society observed their first Thank-offering service in March, realizing $25,00. The service was a delightful one.

We wish to propose a little problem in arithmetic. The MAGAZINE has a circulation of 4500. Mrs. M. Patterson the agent in Dr. W. J. Reid's congregation (1st Pittsburgh) has the MAGAZINE in every family but three and is not yet satisfied. What would be the increase in our subscription list if all should do likewise? And still another. A society which numbers twenty-six takes twenty-eight copies—see December MAGAZINE.

It is a matter of regret that owing to the lateness of the hour the resolution with reference to the "minutes" of the Women's General Missionary Society was passed without discussion.

THERE are three thousand Christian Jews in England.

To the *United Presbyterian* we are indebted for the plate of the front view of the Memorial Hospital.

YOUNG PEOPLE'S INSTITUTE.

BY MRS. GEORGE F. COOPER, PRESS REPRESENTATIVE.

The Third Annual Institute of the young people of the United Presbyterian church convened in Xenia on the 19th, 20th and 21st, and from the beginning to the end was one of remarkable interest, aud much good will doubtless result to every one who attended. Of the delegates present 234 registered from young people's societies, and a large number of others represented presbyteries. One hundred and seventy-seven congregations and forty-two presbyteries were represented. The Institute convened in the First U. P. church. The opening address was delivered by Rev. M. G. Kyle, of Philadelphia, who spoke briefly and eloquently. The building being crowded to the doors at the first two sessions, it was deemed advisable to hold all further sessions in the opera house, where the large number attending could be better accommodated. There many delightful, helpful hours were spent. Bible studies on the New Testament, by Dr. W. G. Moorehead, were conducted in his own thrilling, interesting manner, and with eloquent language he pointed out the beauties of the four gospels to his hearers. With no less a degree of enthusiasm, Bible studies were conducted by Dr. McClenahan, of Allegheny, who, step by step, pointed out how intensely interesting careful Bible students would find the books of the Old Testament to be.

Dr. Fulton, the grand man whom every one loves, and for whose restoration to health every one prays, was present and gave many helpful suggestions. The Doctor always says exactly what he ought to say, and his remarks are justly appreciated. Miss Anna Y. Thompson, our sweet missionary, who has done such noble work in the missionary cause in Egypt, was present, and also contributed much to the enjoyment of the meeting by an admirably written paper on "Our Young People in Egypt." Miss Rose McCullough's paper on "Our Young People in India" was read by Miss Laura Sawhill, of Welda, Kansas, and was intensely interesting. Although the hours in such an Institute that are set aside for business are usually dull, this did not happen at this time. The two-minute reports from delegates were encouraging, and each report spoke much for the work that is being done in the cause of Christ.

The closing session was one never to be forgotten, the last hour being devoted to a consecration service, so beautiful and of so deeply a solemn character as to make a lasting impression on all. This meeting was conducted by Rev. Jos. Kyle, of Springfield, an admirable leader.

Too much praise cannot be given Prof. Wiley, of Monmouth, who for several weeks has been here teaching a choir of young people, so that the music of the convention might prove an enjoyable feature, as indeed it did. The general committee appointed to look after the work for the coming year are as follows: W. P. White, Little York, Ill; J. McK. Cleland, Chicago; Prof. J. C. Bryan, Monmouth; Miss Maud Renwick, of Alexis, with Mr. Hugh Moffett, of Monmouth as chairman of the Assembly's committee. This is a brief resume of the work of the Institute given. That the meeting will result in much good, there is no doubt. A deep Christian feeling prevailed every session, and all who attended feel better fitted for the work before them, and all will strive more earnestly in the futnre, to bring unto Him their young friends now out of Christ.

THE ANNUAL MEETING.

[The youngest member of the Womens' General Missionary Society was Jean S. Shaw, delegate from a mission band of Allegheny, Pa. The close attention and interest given by her to the business and proceedings of the meeting cannot be too warmly praised and certainly promise much for conscientious and useful work in the future. The following report was prepared by her by request:]

The eighth annual meeting of the Women's General Missionary Society convened in the Third United Presbyterian church, Pittsburgh, on Tuesday, May 12th, 1891, at 7.30 p, m. The opening exercises were conducted by Mrs. W. C. Hutchinson, Xenia, Ohio, and prayer was offered by Mrs W. W. Barr, of Philadelphia.

Mrs. Hutchinson then read a paper on "Christian Fellowship."

An address of welcome was given by Mrs. J. T. McCrory, of Pittsburgh. An interesting paper on "Our Work" was read by the president, Mrs. J. P. Cowan, of Indianapolis, Ind., and the remainder of the evening was spent socially.

On Wednesday morning, devotional exercises were conducted by Mrs. Lee. The roll was called by the secretary, Mrs. Porter, and the report of the secretary of the Women's Board was then read. The Treasurer was excused from making a report, on account of illness and the death of her father.

The report of foreign work was then read by Mrs. W. J. Reid. It included some letters from India and Egypt.

Mrs. J. S. Hastings, of Indiana, Pa., conducted the memorial services, three ladies engaged in the foreign work having died during the past year, each leaving a husband and son. Mrs. Harvey, Misses McCullough and Thompson, missionaries home on a visit, spoke of the good work of the ladies who died.

A conference on foreign missions was then held, conducted by Mrs. Patterson.

At 4.30 the delegates went to visit the Orphans' Home, where the children sang motion songs and the managers served tea, cake and other refreshments. The Hospital was visited also, and every one was well pleased.

The thank-offering services took place in the evening. The amount was $6,000.

On Thursday morning, after devotional exercises and reading of minutes, a paper on "Mothers' Work for Missions" was read by Mrs. Thomson.

Mrs. H. C. Campbell read the report of the secretary of Home Missions and Church Extension.

The report on Freedmen's Work was read by Dr. C. J. Vincent, and Mrs. M. F. Reed read the report of the United Presbyterian Association.

In the afternoon the conference on Home Missions was opened by Miss Jennie B. Wallace, of Sewickley, Pa.

Miss Maggie Barnes gave an an address on Freedmen's Missions.

A paper on "City Missions" was then read by Miss Daisy Meloy, of Chicago, and Mrs. M. W. McCreery, of Colorado, gave an address on "Value of Missions to the West."

Mrs. Belle McD. Patterson read the report of the Women's Missionary Magazine. A committee of three was appointed, together with the magazine committee, to arrange for publishing the minutes. It was also decided to hold the next convention in Philadelphia.

The next on the programme was a paper on "Hopes and Expectations of Youth," by Miss Blanche McIlvaine Hulton, Pa.

Miss Jennette Dickson, of Canonsburgh, Pa., read a paper on "Church Literature."

Mrs. Harvey, one of our missionaries home on a visit from Egypt, showed how the people in Egypt dress, and sang the 23rd psalm in Arabic.

Miss Shontz gave a selection, "Jack, the Fisherman." The meeting adjourned with the benediction by Rev. McCrory.

Women's Auxiliary Board, Etc.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

FUNDS.—Total receipts during April, $26,338 98. Payments, Egypt, 5539 26; India, 5607; Expenses, 165 36; Salary, 550; Interest, 116 25; Children in this country, 373 30. Total receipts from all sources for the year ending April 30, 1891, $105,-116 71. Appropriations by the Assembly, $110,000.

MISSIONARIES.—Rev. J. Kelly Giffen and family, of Assiout. Egypt, and two children of Rev. John Giffen, of Cairo, landed in New York on the 4th inst. He has been at his post in Egypt for ten years and is now permitted a furlough for rest and recuperation. His postoffice address will be St. Clairsville, Ohio.

At the annual meeeting of the India Missionary Association Rev. A. B. Caldwell was elected President and Miss Elizabeth McCahan Secretary for the ensuing year. Rev. Dr. Samuel Martin, of Sialkot was elected General Treasurer of the Mission and is also Corresponding Secretary.

In the Egyptian Association, Rev. E. W. Giffen was elected President, Rev. H. W Hogg, Secretary and Rev. C. Murch, General Treasurer of the Mission for the year. Rev. D. Watson was relieved from service at Cairo to take charge of the Assiout church for six months from the 1st of June. Mrs. Watson and Mrs John Giffen have been appointed to take the place of Miss Smith, on her leaving to return home for a time, in the oversight of the Harat es Sakkaeen School and in the superintendence of women's work in Cairo respectively.

At its meeting on the 4th inst., the Board of Foreign Missions appointed Mr. W. T. Anderson, a licentiate of the Presbytery of Conemaugh, and Miss Jennie E. Given, daughter of Rev. Jas. Given, of Rochester Mills, Pa, missionaries to India; also if the way be clear, L. M. Henry, M. D., of Idana, Kansas, to be a medical missionary at Assiout, Egypt.

THE MISSIONS—As far as reports have come into our hands the following are the statistics of our foreign missions for the year ending December 31, 1890:

	India,	Egypt.
Ordained Foreign Missionaries,	12	14
Unmarried Female Missionaries,	13	10
Organized congregations,	10	29
Communicants,	6673	3155
Increase by profession,	410	315
Schools,	137	108
Scholars,	3651	6696
Sabbath-schools,	92	109
Sabbath.school scholars,	3138	4421

Is not an aggregate of 9,828 converts gathered in from heathenism, Mohammedanism and systems of fatal defects and errors to know the true God and profess their faith in the Lord Jesus Christ, a crown of rejoicing and a glory of our Church and a rich return under the blessing of God for all the offerings of prayers and men and women and gifts, that we have made on behalf of foreign mission? Is it not manifestly true that "there is that scattereth and yet increaseth?" With such facts as these before us for incentives and encouragements to thoroughly carry on this work, may we never as a Church be made to learn by experience how true it is also that "there is that withholdeth beyond what is meet and it tendeth to poverty."

J. B. DALES, Cor. Sec.

Philadelphia, May 12. 136 N. 18th-St.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.)

QUES. Could not the Women's Auxiliary Board issue a yearly leaflet giving a condensed account of the work done and that on hand and the needs of the Board?

The following are some of my reasons for asking this question: first, although the reports of the meetings of the Board are given us monthly in the MAGAZINE, and more largely in the Minutes of the General Meeting, yet these are read only by a few, while the leaflets, at a small expense, could be placed in the hands of every family in the church. Second, it would open the eyes of thousands to the work being done, and create in them a desire to help in it. Third, the foreign and freedmen's Boards have tried it, and I find their leaflets very convenient for particular information, even after I have read their reports, and these leaflets might be read by some who would not take the trouble to read the longer reports. E. W. P.

The question is often asked, "Are Women's Missionary Societies a success? We consider ours a success. There is none of that spirit which is spoken of as existing in some societies, but so far a spirit of peace reigns, each esteeming the rights of others equal to their own. We all seem to consider ourselves the one and two talent servants, most of us giving to the Lord according to our ability. True, some who have abundance of this world's goods do not give as much in proportion as others who are in limited circumstances, but that is not our concern. We leave it between themselves and their Master, praying him to enlighten their spiritual understanding, that they may see the blessedness of giving. We trust there are many more Women's Missionary Societies in our beloved church where the spirit of Christ reigns and that they will agree that the Women's Missionary Society is a success. One of our aged members when asked if she would continue to give ten cents per month, said she could while her cow would give milk, which was her only means for mission money; while another has consecrated her whole income to the Master's cause. Our prayer is that every member of our Women's Missionary Society, both those who contribute and those who manage, will consider their accountability to the Master. Respectfully,

A MEMBER OF W. M. S.

Why do we have Women's Missionary Societies? That we may "as little streams" help to feed the great river of missionary effort; that the eyes of those who are blind to their individual responsibility may be opened; that they may study with increased diligence the upbuilding of Christ's kingdom here upon earth; that we may unite our

glad voices in that song of praise begun on earth and lasting throughout eternity, "Salvation to our God who sitteth upon the throne and unto the Lamb."

SUGGESTION CORNER.

"Sometimes converts in heathen countries may teach us older Christians lessons in systematic beneficence. It is said that the Christians in Ceylon have four methods of giving for the support of the gospel. First, the tithe of their earnings. Second, the offerings of trees—the setting apart by each family of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes. Third, the offering of labor—devoting a certain amount of time to work in the interest of the church. Fourth, they reserve a handful of rice from every day's meal."—*Missionary Review.*

"Were you ever used as God's instrumentality in leading a single soul into the experience of conscious salvation? If so, you have tasted a joy superior to any other ever felt. When glad eyes looked into your own and said, 'You led me to Jesus,' were you ever more happy or grateful? It is not an ecstacy, however, which exalts the agent so much as it humbles."—*Zion's Herald.*

"The late Henry Thornton, who did not drive from him people who sought subscriptions for mission work as if they were mendicants, as some rich persons are in the habit of doing, in response to an appeal from a visitor, once wrote out a check for five pounds. Before the ink was dry a telegram was brought to him. He tore open the envelope, read the contents, and turned ashy white. He said to his visitor—a clergyman, "I have received some dreadful news. I have lost hundreds of pounds. Give me back that check.' It was not pleasant to give back the check, and I dare say nine persons out of ten would have cancelled it; but Mr. Thornton, on receiving it back, altered the five pounds to fifty pounds, saying, 'God has just taught me that I may not much longer possess my property, and therefore I must use it well." Did Henry Thornton lose anything by that? Did he die a bankrupt? No; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence and his time to the Lord Jesus Christ."—*South American Missionary Magazine.*

TO OUR CONTRIBUTORS.

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhear to the letter or each other.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

The Women's Missionary Society of Garnett Presbytery met at Emporia, Kansas, April 8 and 9, 1891. Devotional exercises conducted by president, Mrs. Ewing, of Ottawa. Roll call and reading of minutes of previous meeting followed. Reports were given of various societies concerning membership, amount collected, magazines taken and work in general during past year. Papers were read by following persons: Bible reading and song service; "What is the most successful way to reach and win the unconverted," Mrs. J. E. Craig, of Welda; "Unemployed Power in the Church," Mrs. Harry Heasley, of Americus. Miss Rosa McCullough, of India, addressed the ladies on "Difficulties with which native women contend." Adjourned for evening session. Miss McCullough occupied the evening, giving an interesting account of missionary work in India. Rev. Gilfillian, of Ottawa, closed with a few appropriate remarks. He also offered an apology for the absence of the minister, Rev. McKirahan, who, on account of sickness, could not attend any of the meetings.

Thursday morning, usual devotional exercises. Papers by the following ladies: "Our Mission in India," Mrs. McClenahan, of Olathe; "There remaineth yet much land to be possessed," Josh. 13: 1, Mrs. Carson, of Richmond; "The Macedonian Cry, 'Come Over and Help Us,'" Acts 16: 9, by Mrs. Peck, of Ottawa; "Should Children go to Church," Mrs. J. E. Craig, of Welda, and a paper sent from Greeley read by Mrs. Adams, of Emporia. Young ladies' society and mission band were represented and reported at this meeting. Reports of recording secretary, treasurer and committees were read. The following resolutions were adopted:

1st, That we extend our thanks to Miss McCullough for the entertaining and edifying talks which she has given us during the meetings of this society; also to Rev. Gilfillian for his presence with us and for his encouraging words.

2d, That we tender our thanks to the ladies of Emporia for their hospitality.

MRS. CRAIG,
MRS. PECK,
MRS. CALVIN.

A cordial invitation was given by Miss Eva Clark, of Ottawa, to attend the Synodical convention to be held there next August 11 and 20, 1891. Officers elected were, President, Mrs. J. E. Craig, of Welda; 1st Vice President, Mrs. Dr. Barnett, Emporia; 2d Vice President, Mrs. M. J. Wilson, Richmond; Recording Secretary, Miss Alice Alexander, Lyndon; Cor. Sec., Mrs. Etta Adams, Emporia; Treasurer, Miss Nannie Hunter, Garnett. Adjourned to meet the first Tuesday in May, 1892, at Welda, Kansas.

MRS. EWING, President.
KATE M. TRESSLAR, Sec. *Pro tem.*

The Women's Missionary Society of Des Moines Presbytery held its seventh annual meeting at Knoxville, Iowa, beginning Tuesday, April 7th, at 7 P. M. Convention was opened with devotional exercises followed by opening address by retiring president, Mrs. H. A. Burnside. Twenty-six delegates were enrolled, representing fifteen societies and one mission band. Address of welcome by Mrs. Nellie Scott, response by Mrs. Sadie Wilkin, of Service. Conference, "What is the object of our missionary societies, and do they accomplish it," opened by Mrs. Lynn, of Dexter. Recitation, Miss Clara Sanders. Morning session opened with devotional exercises led by Mrs.

Henry. Bible reading by Mrs. Carrick, of Service. It was ordered that a full report of all work done by local societies be sent by their delegates and presented to Presbyterial society. Report from treasurer showed that our obligation to Miss Wilson, of India, was paid in full. Paper by Mrs. Nannie Gray, of Monroe, subject, "The Master is come and calleth for thee." Discussion, "The missionary work a missionary society should do at home, and how best do it," opened by Mrs. Ross, of Indianola. Mrs. Wright, of Unity, led the devotional exercises in the afternoon. Greetings were presented by sister churches of Knoxville. The following papers were read: "Lost Opportunities," by Miss Lou Hinton; "Promised Help in the Work," by Miss Anderson; 'How can the Missionary Society Aid in Promoting Better Sabbath Observance," by Miss Allie Schooler. The chairman of synodical committee to arrange for synodical convocation at Colfax requested this society to select one of its members to preside on L. M. S. day. Mrs. H. A. Burnside chosen; also Mrs. Wright, of Unity, to correspond with committee. Mrs. Mumford, delegate to General Convention, at Washington, Iowa, gave her report. Letter from Miss Wilson, of India mission, received by society. Letter from Mrs. Cowan, president of General Convention, presenting some matters of interest pertaining to general work, was read and acted upon. Thank-offering service was closed by a resolution, that the hour of 9 A. M. of each day be observed as hour of prayer for foreign and home missions, and that our delegate to General Convention be instructed to request General Missionary Society to recommend that this hour be observed by the ladies throughout the church. The following officers were elected: Mrs. Dowell, of Somerset, President; Mrs. Anderson, of St. Charles, Vice-President; Mrs. McConnell, of 1st Des Moines, Secretary; Mrs. Mattie Henry, of Indianola, Treasurer. Mrs. Glasgow, of 2d Des Moines, appointed Presbyterial agent for MAGAZINE. Dexter chosen as next place of meeting. Mrs. Henry, of Indianola, elected delegate to General Convention, and Mrs. Dr. McCaughan, alternate. One of the interesting features of the convention was a report of Somerset mission band by Maggie Dixon. It was decided to renew our memorial to General Convention in regard to treasurer's book. Recitation by Maud Shedden. Report of committee on resolutions received and adopted, after which the meeting closed by an address on "Soul Contact," by Rev. W. T. McConnell, of 1st Des Moines.

M. E. McC., Secretary.

The Annual Meeting of the Women's Presbyterial Society of New York Presbytery was held in First church, Brooklyn, on April 19, 1891, at 3.30 P. M. The afternoon session was opened with devotional exercises conducted by the president, Mrs. Warwick. Address of welcome by Mrs. Edmenston. The local societies were all represented and reports from same showed successful work done during the year. About forty MAGAZINES are taken throughout the societies. Money received during the year, $363.24. Amount expended, $308.05; leaving balance in treasury of $55.10. Mrs. Warwick, retiring president, read a paper, after which we elected officers for the new year. The election resulted as follows: President, Mrs. Chas. McIntyre; Vice-Presidents, Mrs. Wood and Mrs. Neely; Rec. Sec., Mrs. A. E. Thompson; Cor. Sec., Miss Belle Shea; Treasurer, Mrs. Andrew.

After partaking of a bountiful collation provided by the good people of First church, the evening session was opened at 7.45 with devotional exercises conducted by Mrs. Thompson.

Mrs. J. A. Shaw read a paper on, "The Spirit of Jesus, the Spirit of Missions." Papers were read by Mrs. Andrew and Miss McCook. An original poem was read by Miss Crawford. The thank-offering was received which amounted to $83, after which we were favored with talks from ministers and elders.

LILLIAN H. SHAW, Secretary.

The Women's Missionary Society of Pawnee Presbytery met in the United Presbyterian church in Liberty, Neb., April 22d, at 11 o'clock A. M. The meeting was called to order by Mrs. Nash, of Mission Creek, who conducted a very interesting prayer and praise service. The president, vice-president, and several of the delegates arrived on the noon train. Afternoon session opened with president in chair. After singing a part of the 145th psalm, Dr. Duncan led in prayer. Minutes read and approved. Reports were read from all the societies showing zeal for the Master's work. The address of welcome was given in an able manner by Mrs. Dr. Duncan, of Liberty, and ably responded to by Mrs. R. J. McCready, of Pawnee City. The afternoon and evening were spent in reading papers on missionary subjects, recitations, Bible readings, singing and prayer. The following officers were elected: President, Mrs. S. S. Stewart, of Burchard; Vice-President, Mrs. Dick, of Liberty; Rec. Sec., Mrs. Barr, of Mission Creek; Cor. Sec., Mrs. Z. McCoy, of Burchard; Treasurer, Mrs. Warnock, of Summerfield. Adjourned to meet with the Mission Creek society.

MRS. R. J. MCCREADY, Pres.
MRS. Z. MCCOY, Secretary.

The Women's Missionary Society of Beaver Valley Presbytery met in the United Presbyterian church in Beaver Falls, April 9th, 1891, the President in the Chair. Devotional exercises conducted by Rev. Telford. Minutes of last meeting read and approved. The roll was called, nineteen societies responded. The treasurer reported that the total amount received last year was $1645. 52. 1: 30 P. M. Devotional exercises conducted by Mrs. Rev. Harper. The regular business of the society being set aside and society proceeded to the election of officers, the following were elected: President, Mrs. Rev. Telford; 2nd Vice President, Miss Lucetta Duff; Recording Secretary, Mrs. M. J. Blevins; Corresponding Secretary, Miss Lucetta Duff; Treasurer, Mrs. W. N. Diken; Presbyterial Manager of Orphans Home, Mrs. S. A. Long; for Women's Missionary Magazine, Mrs. Rev. Barr. Paper on Home Mission Work, by Miss Dora M. Elymond, read by Mrs. Telford. This paper was full of promises to all who are faithful unto the end. Thank-offering service was conducted by Miss Mary Harper, each society deposited their Thank-offering, repeating an appropriate verse of scripture. Amount, $163, 28. The McElree Mission Band next gave a very pleasiug exercise. A paper by Mrs Wilkison, subject, "Thank-offering." Many beautiful thoughts were brought out. I will only mention one. The mistake parents make in not teaching every member of their family that it is their duty to give to the cause of Christ, be it much or little. Mrs. Long gave her report of the Orphans' Home, which was full of interest showing the good work that is being done, then a paper on "Systematic Giving" was read by Miss Mary McCaw. Unfinished business was taken up, after which society adjourned to meet at 7-30 P. M. Devotional exercises were conducted by Mrs J. B Love, and a recitation by Miss Lizzie Woods, after which society listened to a very able address by Rev. W. S. Nevin. Text: "I am not ashamed of the gospel of Christ." After thanking the good people of Beaver Falls for their kind hospitality society adjourned to meet at Mountville in September.

MRS. R. J. BLEVINS, Sec.

The L. M. S. of Sidney Presbytery met at Piqua, O., April 7. Opening address by the president. Twenty-three delegates responded to roll call, representing seventeen societies, including five mission bands. Findlay reported a society organized during the year with ten members, eight of whom take the MAGAZINE. Two papers, "What is the true life?" by Mrs. Alice Curry; "Mission Bands," by Mrs. Mansfield, were read. Tuesday evening the Presbytery adjourned, according to its usual custom, and met with the society. After singing and prayer, Miss Becca Gustin extended the address of welcome in an original poem, which was highly appreciated by a large audience. Mrs. C. A. Ross responded. Mrs. J. D. Oldham read an excellent paper on "The cry of the heathen," which was followed by the thank-offering service. Each society presented its offering, repeating an appropriate passage of Scripture. The offering amounted to $39. Miss Cora Householder gave a recitation.

On Wednesday morning, Miss L. Allison conducted the devotional exercises. A bible reading, "Waiting upon God," was conducted by Miss Tillie Ewing. Miss Allison read a paper, "Obstacles in the way of Christ's Kingdom." Mrs. A. B. Sharp was elected delegate to the Women's General Missionary Society, and Mrs. M. A. Murch alternate. Conference, "Our progress in mission work in the past year," was opened by Mrs. M. E. Kerr. Delegates responded with encouraging remarks as to success crowning their efforts; "Responsibility in Mission Work," by Mrs. McCampbell. Mrs Rebecca Denman read a paper, "Consecration of ourselves and means," and Mrs. Roper one on "Woman's work for missions." The magazine comittee reported eight new subscribers. Miss Stewart read a paper on "Benevolence." Officers elected as follows: President, Mrs. A. B. Sharp; Vice President, Miss. Lizzie Waddle; Rec. Sec., Miss Mynta Kerr; Cor. Sec., Miss L. Allison; Treasurer, Mrs. V. A. Ewing, Bellefontaine. Resolutions were adopted. No. of societies reporting, 17; No. of members, 418; No. of MAGAZINES taken, 94; amount raised during the year, $1, 144; five boxes, valued at $67, making a total of $1, 211.

MYNTA KERR, Rec. Sec.

The Women's Missionary Society of Colorado Presbytery convened in Loveland, Colorado, April 8, 1891 at 3 p. m. The Colorado Presbyterial consists of only four congregations: it is young in years and few in numbers, but alive to the interests of the church, and doing the best it can to grow. Meeting called to order by the Vice President, Mrs. Katherine Brown. Sixteen officers and delegates enrolled. A profitable Bible reading, "The World for Christ," was given by Mrs. Katherine Brown, prepared by Miss Etta McCrery of Greely. A cheering, happy greeting was extended to the delegates by Mrs. J. A. Ferguson, of Loveland, and responded to by Mrs. M. A. Hall, of Greeley. A youthful representative of "The Young Gleaners" of Colorado Springs gave a pleasing recitation. The Women's Board was well discussed in a paper by Mrs. Stanley, of Colorado Springs. Encourgaging reports were read by delegates from the different societies, the accounts from the different Mission Bands, particularly interesting. The evening session was rendered pleasant by the efforts of the young girls and children of Loveland. "The Missionary Clock" and an exercise entitled, "The Field is the World" were both impressive and interesting. The greeting of the evening was given by little Etha Ferguson, and the good night by Bertha McLeod. They were the smallest representatives of our future workers. A well rendered recitation by Viola McClosky, of Colorado Springs, pleased the audience. An essay on Egypt by Miss Lizzie McArthur, of Denver Mission Band, showed ability in the young writer. "The Influence of Women in the Missionary Cause" was ably treated by Miss McDonnough, of Denver. Paper—"How can our Missionary Societies be made more efficient" was read by Mrs. Mary Wallace McCreery, of Greeley. The women of Colorado feel encouraged in the work, the "cords are being lengthened" for Pueblo sends word they are soon to organize. The thanks of the society were heartily given to the ladies of Loveland for their cordial reception and the happy manner in which they were entertained.

MRS. MARY W. MCCREERY, COR. SEC.

The Women's Missionary Society of Monongahela Presbytery held its eighth annual meeting in the Ninth church, South 14th and Bingham streets, Pittsburgh, on Thursday afternoon and evening, April 16, 1891.

Mrs. M. M. Patterson opened the afternoon session with devotional exercises.

The treasurer reported that the receipts for the past year were $4,683.97.

The report of Miss Margaret Gilfillan, manager of the Orphans' Home, and that of Mrs. A. P. Burchfield, of the Memorial Hospital, were both very encouraging. Mrs. W. W. Greer reported on the progress of the Aged People's Home.

Hereafter the treasurer's report will be printed in pamphlet form and distributed so that it need not be read at the meetings, it being long consumes much time.

A very interesting thank-offering service was led by Mrs. D. S. Littell, in which a great many took part. The thank-offering amounted to $1250.

The following officers were elected for the ensuing year: President, Mrs. Jean S. Sands; Vice Presidents, Mrs. J. M. Ross, Mrs. J. T. McCrory, Mrs. R. A. Elliott; Recording Secretary, Miss E. D. Brown; Corresponding Secretary, Miss Margaret J. Mitchell; Treasurer, Mrs. W. J. Reid; Presbyterial manager of Orphans' Home, Mrs. L. Agnew. Six new societies and four new bands have been organized during the year. A great many responded to the roll-call.

We enjoyed the lunch we had taken with us, which was made pleasanter by the addition of tea and coffee provided by the ladies of the church.

The evening session was opened with devotional exercises conducted by Mrs. R. M. Russell. Miss E. D. Brown presented a statistical report which was very encouraging, showing that more money had been contributed this year than ever before.

A very interesting and instructive conference of "Mission Band Workers" in the evening was opened by Mrs. Edwin M. Hill. The "Methods, Difficulties and Encouragements" were discussed by Mrs. Stevenson, Mrs. Patterson, Miss George and Miss Brown. This conference was very helpful to any one engaged in mission band work, also to those intending to organize bands.

A "Conversation" on "How to Conduct a Missionary Society," opened by Mrs. T. J. Gillespie, assisted by Miss Jennie Musgrove and Mrs. T. W. Young, was greatly enjoyed.

The delegates to the General Missionary Meeting in May, held in Pittsburgh, were, principals: Mrs. J. D. Sands, Miss M. E. Friesell, Mrs. J. A. Curry, Mrs. Harry Bostwick, Mrs. Mary Barclay, Miss Ina McClaren, Miss Annie Young, Mrs. Annie Taylor, Mrs. Jean Sands, Miss S. J. Frew, Mrs. Ross, Mrs. T. J. Gillespie, Mrs. Stoops, Mrs. Nettie Spohn. Alternates: Miss Jennie McDonald, Miss Annie Demster, Mrs. Sam'l Black, Mrs. Thos. Stewart, Miss Samantha Duff, Miss Susie McNabb, Miss Fannie Miller, Mrs. Humphrey, Mrs. Evans' Miss M. W. Wilson, Mrs. T. Mahon, Mrs. John Watt, Mrs. Atkinson.

The committee on resolutions submitted their

report, which welcomed new members into the society and thanked any who had helped to make this meeting a success, not forgetting the ladies of the Ninth Church. Also remembering any who had been taken from us by death during the past year.

An invitation to Verona was accepted for the October meeting. Rev. Russell pronounced the benediction.

MARGARET J. MITCHELL, Cor. Sec'y.

The 28th of March was observed as Thank-offering day by The Boys' Band of Willing Workers, The Girls' Mission Band, The Young Ladies' Missionary Society and The Ladies' Aid Society, of the First United Presbyterian church of Denver, Colorado. After devotional exercises conducted by Mrs. W. S. Sloan, President of the Ladies' Missionary Society, an interesting programme was rendered. Most excellent reports were read from the various societies, showing the progress of the work for the past year. Mrs. J. C. Kennedy and Miss Phœbe Jacques each read carefully prepared papers. A Bible reading was conducted by Mrs. McPherrin. Remarks were made by Miss Pratt, Capt. J. C. Kennedy and Rev. J. D. Rankin, after which the amount of the thank-offering was reported. The meeting was closed with prayer and the benediction by Rev. J. D. Rankin.

MRS. R. H. ATCHISON, Sec.

Denver, Colorado, April 28, 1891.

Memorial tribute by the Women's Missionary Society of the 2nd United Presbyterian church of Xenia, Ohio, on the death of Mrs. Lizzie Hamill Creswell, March 12th, 1891.

Our hearts are bowed in grief on account of the loss we sustain in the death of this one of our number.

Cordial, sympathetic and true in her friendship, we each mourn the loss of a personal friend as well as a faithful co-worker. Always ready for any work, she was also ready when God called her.

We desire to place on record our testimony to her noble christian character.

She was one of our most faithful and efficient members, and whom we thought could not be spared. But God makes no mistakes.

To the bereaved ones, we extend our deepest sympathies and commend them to the Saviour she loved.

COMMITTEE.

Action of the Ladies' Missionary Society of Nortonville United Presbyterian church, Kans., on the death of Mrs. Ann T. Martin, occurring March 5th, 1891.

WHEREAS, It has pleased God in his allwise providence to call from the transitory scenes of time to the realities of eternity, our sister and co-worker Mrs. Ann T. Martin. Therefore

Resolved, That in her death we deeply feel our loss, yet we would bow in humble submission to his will, knowing that He doeth all things well.

That we place on record our appreciation of the faithfulness with which she performed her every duty, and testify to her christian character and devotion to her Saviour.

We offer our sympathy to her bereaved husband and friends and commend them to the loving Saviour who cares for and sympathizes with the sorrowing.

"Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us
He can all our sorrows heal."

CYNTHIA MCKIBBEN
MAMMIE BROWN
CARRIE KIRKPATRICK
} COM.

The following resolutions of respect were adopted by the Ladies' Missionary Aid Society in connection with the United Presbyterian church of Galt, with reference to the removal of Mrs. Annie E. Duff from their midst.

WHEREAS, Mrs. Annie E. Duff, an esteemed member of the Galt United Presbyterian Aid and Missionary Society has removed with her family to Allegheny, Pa., where she intends to make her permanent home. Therefore,

Resolved, 1st. That this Society takes much pleasure in bearing testimony to the ability and faithfulness manifested by Mrs. Duff in all the work pertaining to our Society by whom it was organized and under whose fostering care it prospered and increased in numbers and efficiency.

2nd. That her exalted christian character, her charity which thought no evil, her tenderness with others, her sweetness of disposition and her untiring efforts to advance every department of church work, furnishes us an example we would do well to imitate.

3rd. That her removal has caused a vacancy which cannot well be filled. We miss her genial presence and cordial greetings; we miss her warm sympathy in time of trouble; we deeply regret our loss in her departure.

4th. That our best wishes and prayers follow her to her new home. May she be as useful there as she has been here. May the good will of him who dwelt in the bush be vouchsafed to her and her family. May her days be many on earth and when the end which comes to all, shall come to her may she sleep in Jesus the "blessed sleep."

COMMITTEE.

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